

ROSIKRUCIAN ESSAYS •



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By AMORC

INTRODUCTION



The following essays have been selected from the great number of articles, discourses and theses written by H. Spencer Lewis, Ph. D., Imperator of the Rosicrucian Order, AMORC. The selection of these essays from his numerous works is not an indication that they exceed in worth his other writings, but rather that they particularly pertain to the topic of faith and mental healing. The diversity of subjects upon which the author has written would make it not a difficult task to compile a number of other essays as relative to some other topic as these are to healing.

Though the principles of mental and faith healing are generally thought to be abstract, so much so as to be considered unreliable by some, the author brings them down to the realm of reason, and by so doing makes them demonstrable.

DEPARTMENT OF PUBLICATIONS
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Germs



LET US give a few moments' consideration to one of the most serious beliefs existing among the most advanced branches of civilization today. As civilization advances it becomes more specific and detailed in its education and more microscopical in its examination of what it considers the essential principles of health, happiness, and prosperity. This sort of thing may go entirely too far to be helpful. In the case of disease and health we have become so specialized in our study, in our knowledge of the subject, that we no longer look upon the broad general principles of life but get our noses and eyes down close to a magnifying glass and look at every little inconsequential thing in an exaggerated way.

Our study of germs is typical of what I mean. Hundreds of years ago men and women gave very little thought to the existence of germs and a large portion of the world today knows nothing about them. Today, we in the Western world are not satisfied in taking the berries from the bush and washing them casually with fresh water before putting them on the table to eat, but we must scald them and then examine them with a magnifying glass to be sure that there is not a little germ of some kind hidden somewhere on a part of the berry.

The thing that seems to be uppermost in the minds of a great many persons is that some little bug will get them. In getting down so close to our examination of the microscopical creatures of life we are overlooking the broader and more general principles of life which are far more important.

If we had the proper broad viewpoint of health and disease, we would realize that it is almost impossible for us to breathe any air or eat any food that may not be contaminated to some slight degree with these so-called germs. We should realize, however, that Nature has already provided for this varied condition and if we keep our bodies healthy, in a broad sense and in a general way, we need not worry about the existence of many microscopical germs. Both the nose and the mouth are equipped to filter the air and prevent too many germs from reaching the lungs. The mouth and throat and digestive system are provided with means which filter and take care of any germs that may be in the food we eat, or the water we drink, and the body under normal conditions is thoroughly capable of taking care of the millions of foreign cells that would

be destructive if Nature had not provided a means for their destruction or isolation. Therefore, we see that if the average human being will look at the broad general principles of maintaining health by thinking properly, living normally, and keeping in attunement with the Cosmic, there will be no need to worry about the little bugs that can only be seen under a microscope.

And what about these little bugs? Are they as serious as we are led to believe? I give them very little thought except when I have some special ones under a microscope in my laboratory work, watching them develop into other creatures. I do not care how many of them of a general nature get into my system, for I know I can keep well regardless of their intrusion. But are most of these so-called germs or bacteria as destructive as are claimed? I have on my desk at the present time a pamphlet issued by a very eminent physician of Canada who laughs at germs in a highly scientific and acceptable manner. He has been all through the various schools of medicine and has been taught all that this science knows, and he has conducted many hundreds of experiments of his own independently of the statements made by others and has found many important discrepancies in their statements. He has taken the germs of diphtheria, tuberculosis, typhoid, pneumonia, and meningitis, among others, and found that when they were put in contact with masses of matter they did not develop and produce conditions as have been claimed. He tested the theory that violet rays would destroy the life found in bacteria and he found that these germs do not have any life in them after the violet rays pass through them, simply because they do not have any life in them before the violet rays touch them. He has challenged the medical world to prove its claim that most of these germs are destructive to healthy tissue. He points out very convincingly that the theory of germs is, after all, only a theory invented by a German scientist to explain some observation which he thought he had discovered during his experiments. We know that it has become a common practice for scientists to immediately proceed to seek for some specific germ whenever there is some unusual epidemic or disease, on the basis that all disease must be produced by germs and that all disease gives off germs or bacteria which will produce the same disease. That is purely a speculative theory not substantiated by high scientific experiments. Years of labor are being spent in seeking for the specific germ which some persons believe must exist in certain diseases and, although they have not found the germ, they are still seeking for it and some day they will probably isolate some little cell from some of the diseased tissue and give

it a fanciful name and claim it to be the cause of the disease. Thus they are seeking the germs of cancer, and the germ of this and that disease most prevalent in the human race.

The truth of the matter is that if we are healthy in a normal sense we need not worry about these germs and we need not worry about the danger of germs during epidemics. During the flu epidemic it was maintained that certain germs were responsible for the prevalent condition. No one has found the flu germ or positively identified it, and it is very peculiar that thousands of persons were in the presence of those who were sneezing, coughing, and yet did not contract the so-called flu condition. Those who went about with cloths tied over their noses and mouths were endangering their health more than those who gave no thought to germs and went about breathing good air in a normal manner. To have a piece of cloth over the nose and mouth gathering dust and being charged with the exhalations from the lungs, which were breathed back again into the lungs, was simply carrying a piece of unhygienic material in front of their faces which did more harm to their breathing and to their health than any possible good that could come from it. Just as many persons suffered from flu who wore such pieces of cloth across their faces as those who did not, and there were millions of persons who were in the presence of suspected spreaders of the germ who never contracted the disease at all; and we know, of course, that many thousands of persons suffered from the disease, and even passed away from it, who were not in contact with any other person who had it.

Certainly, ordinary precautions of a common sense nature should be taken against infection. If the finger or any part of the body is injured with the result that an open wound is left, the wound should be cleansed and covered so that no foreign matter might enter the wound and put nature to the trouble of getting rid of it in her usual manner, which may or may not be painful and uncomfortable. Contact with disruptive or destructive matter should be avoided in a normal, rational way, and every part of the body should be kept clean inwardly as well as outwardly. Again I wish to remind all of our members of the fact that constipation is the cause of more than seventy-five per cent of the physical illnesses and mental disturbances of the human body. When the bowels are constipated it not only permits of the accumulation of decaying matter, which in itself is far more detrimental to the health and quality of the blood than any germs that may be taken in from the external world, but this condition of the bowels lowers the vitality of the blood and robs the blood of its power and fighting ability to destroy such bacteria as may enter the body through food, drinking, or breathing.

In practically every serious illness the first requisite recommended by the physician is a cleansing of the bowels. If this same attention were given to the bowels before such a condition arose there would be no disease. But the bowels should be washed and flushed, and internal bathing should be considered as important as external bathing. If it is important to keep the pores of the skin open it certainly is more important to keep the bowels open and clean. The taking of pills and pellets for such a purpose may be proper in an emergency, but the proper way to keep the bowels in good condition is to eat such foods, especially uncooked greens, as will assist Nature in this matter, and the eating of salads which will also assist. But, in addition to this, the drinking of plenty of water each day will help to flush the system and provide an internal process of bathing and cleansing. Not less than two quarts of water should be consumed daily by the average person to keep the body properly cleansed inwardly and to provide the necessary moisture for the proper maintenance of health. By cleansing the mouth also as well as the teeth, by eating properly, sleeping properly, breathing properly, and thinking properly, there need be no worry about germs of any kind and you can let the little bugs go their way, however it may be, and know that as far as your physical body is concerned Nature has arranged to take care of such microscopic bacteria and maintain health under all conditions.



What I Observed In Europe



IN SEVERAL cities of Europe, recently, I had the pleasure of having some of the most advanced Rosicrucian members gathered around me for brief periods when we could discuss our principles in detail and have the various views of the different European directors of our work expressed in detail.

I remember that when we were in the city of Nice and a few of the Rosicrucians gathered at the home of our representative in that city we attempted to discuss some of the principles of the healing work because our representative there is a physician and is devoting most of his time to humanitarian work, especially among the very poor of southern France, and even journeys far from his home to other cities to help those who are in need of real metaphysical help.

It probably will be surprising and astonishing to most of you to know that on the very continent where our work and similar work has had its birth in years gone by, there is less knowledge regarding these principles today than in America. It is true that Christian Science has become fairly well recognized in some parts of Europe as a system of healing that is different from the drug system, but among the poor, and even those of the middle class, the term Christian Science still remains merely a name for something very indefinite and so far as general metaphysical healing is concerned, and especially Rosicrucian teachings and principles, one finds an almost universal lack of understanding. There is a very wide and general hesitancy to use anything that is not recommended or used by the standards of the medical schools and the medical physician is looked upon as being the only reliable physician to call in any emergency or any condition. On the other hand, there are the same number of cases of dissatisfied patients and the same number of cases of incurable conditions as found here in America, and it is only when one of these can be prevailed upon to try something else that one succeeds in giving a demonstration of metaphysical healing. Even in such a case, a great deal of bias and prejudice has to be overcome, but the greatest difficulty is the lack of understanding and knowledge, for even the most simple terms of metaphysical healing and the most fundamental ideas that are so well known in this country are not understood in these foreign lands.

The metaphysical healer, or the Rosicrucian, and even the osteopaths, chiropractors, and others of the various drugless systems, have to pro-

ceed by educating their patients or the general public around them, before they can hope to accomplish anything.

Upon investigation I found that there were very few magazines in Europe, except in the very largest cities, that contained articles or feature stories or any information at all concerning metaphysical healing, and the people of the poorer classes and the middle class do not read the few magazines that contain helpful matter along these lines and therefore their lack of understanding about such principles is excusable. Some of the very best magazines that deal with intellectual subjects have absolutely no desire to publish any information which would be instructive or helpful in educating the mass of people to such healing ideas as are contained in the New Thought System, Christian Science, Rosicrucianism, and others.

When, however, a patient who has been suffering for many years with some chronic condition and has found no relief in the hands of a medical doctor, is helped or cured by a metaphysician or drugless physician, he loses little time in telling his friends about it and in enjoying the mystification that comes to their consciousness. Generally, the average person who knows little of such subjects looks upon these metaphysical cures or drugless cures as miracles, and some of them will argue with you that undoubtedly the patient also prayed to some of the Saints of the Church, or received miraculous help in some other way. However, each cure brings to the physician a great many sick persons who come with little hope that they will be helped but with a great desire to see if anything can be done for them. It is hard to secure their cooperation in the processes used, for either their lack of knowledge or their religious beliefs prevent them from abandoning some of the ideals that are firmly fixed in their minds.

However, when a paralytic, who has not walked for years, is enabled to walk in a few days or whenever some other outstanding case in any community is considerably helped, there is much talk for many days and the physician becomes extremely busy with many patients who can afford to pay very little and who look upon such drugless healing as a spiritual gift that should be given to them freely and without any obligation. This, of course, makes it extremely difficult for those physicians of the various drugless systems who are devoting their entire time to such work and trying to educate the people because their income is practically nil, and yet their work is extremely heavy and difficult.

One of the questions that came up during our discussion was in regard to how far the Cosmic may allow the physician to go in remedying any long-standing conditions and whether all sick persons feel that they can be cured, regardless of the cause of the condition. Such points have often been brought up in our own correspondence here in America by highly intelligent persons who are puzzled regarding the Cosmic laws involved.

Now I have tried to make plain in our magazine articles, and certainly in some of our monographs, that the Rosicrucians do not claim to be able to heal any and every illness for everyone who applies to them. I have pointed out that such a claim on the part of any school or any system of healing is not only absurd but an injustice to the system employed. If an illness of any kind could be healed or cured at any time, and if every sick person could be made well by any system at all, then we would have to say that death or transition would be gradually eliminated from our lives and eventually men and women would live forever. We have stated over and over again that of all the sure things in life, transition is one of the surest. It is inevitable and it is something that has never been eliminated from the life of anyone and never will be. Therefore, to a great extent, some forms of disease cannot be completely eliminated, although pain and profound suffering can be eliminated.

In other words, there comes a time in the life of every individual when the breaking down processes, preparatory to transition, naturally take place and nothing that any human being can do will prevent the continuation of these processes and the eventual transition. On the other hand, such breaking down of the body and preparation for transition need not be painful or fraught with horrible, diseased conditions of the flesh. We must also keep in mind that Karmic conditions created and brought upon the individual by his own acts and permitted by the Cosmic in order that the individual may learn some lesson or compensate for some act, cannot be quickly and easily set aside by man, thereby eliminating the good intentions of the Cosmic.

If the Cosmic has decreed that a certain individual should suffer the inconvenience of some physical disability for a certain length of time in order that that person may compensate for, or adjust, some Karmic act, then nothing that man can do, be he a medical physician or a Rosicrucian, can set aside the Cosmic decree.

Looking at it broadly, we see that there may be two reasons for the physical condition we find in some persons. The first may be that the

condition is preparatory to a breaking down of the body and an eventual transition. Secondly, the condition may be due to Cosmic law and that law must be fulfilled.

This does not mean, however, that every time we contact a person who is suffering and who is ill and seems to have had the condition for a long time, we should act as judges and say that the case is a Cosmic one and we should do nothing about it. It is not for us to judge and our duty is to do our very best to help the suffering one regardless of what our opinion may be, for, after all, we are finite and our opinions may not be correct. Even if we are justified in believing that the condition is one that cannot be cured or helped, our duty still is clear. We should proceed to render the utmost help just as though we were thoroughly convinced that we could make a complete cure in a few days. Certainly, what we do will please the suffering one and alleviate some of the pain and agony and make his life a little more joyful and happy, even if a complete cure is not to be accomplished. Likewise, we should be very careful of our opinion in such matters for we may be incorrect and unjustly condemning a person to continued suffering when the Cosmic has not intended it to be so, and we should remember that the metaphysician or mystic who is in touch with the patient who has faith in him, is very closely attuned to the mind and consciousness of the patient and those opinions or convictions which the physician holds in his mind may easily influence the patient. I would rather waste many years of my life trying to cure those who may not be cured than to be guilty of unconsciously sending a discouraging note to the being of a sick person and thereby lowering his hope and opportunity to get well.

If I judge that a person is sick because he must remain sick and allow this thought to be in my mind for a fraction of a second, I am really condemning him and influencing him in a detrimental way, and naturally I am preventing myself from giving him real help that might be possible to give. Certainly, I would not only be doing him wrong but creating Karma for myself in such an attitude.

But, on the other hand, what I have said above helps us to understand why some patients, or a majority of them, respond quickly and readily to our healing work, or other forms of drugless healing, while a few others do not respond at all and eventually pass through transition. If our system were based upon the false assumption that it was one hundred per cent perfect and efficient and could make a cure in every case, then we would have difficulty in explaining why it fails occasionally or seems

to fail to make some cures. Likewise, if our system were based upon the false assumption that transition is not inevitable and that all diseases can be cured at any time and the body made perfect, regardless of the cause or nature of the disease, then we would have difficulty in explaining why those who devote their entire lives to such a system and live as perfect a life as possible eventually pass away. There have been such systems in America which claim to be efficient in every case and which claim that man never need have any physical breakdown or disease or illness, and yet the founder or leader of such a system eventually suffers a physical breakdown and passes through transition and the followers of such a system find difficulty in explaining how and why such an inconsistent thing should occur.

With Rosicrucianism we have no such difficulties to face. I fully expect that when the day comes for the breaking down of the physical standards of my body in preparation for transition I shall find myself ill, or at least uncomfortable and abnormal in some ways or many ways, until transition finally occurs. I will not be puzzled by any question as to why I should have a breaking down of my health or my strength after having studied our work for so many years and practiced it in an ideal way. I shall realize that just as the Master Jesus and every great Avatar completed his life's work and had to finally cast off his physical body in anguish or discomfort, so shall I do the same. The anguish may be very slight and, in fact, may be so mild that transition may occur during the night without any preliminary disabilities excepting a slow lowering of the vitality. On the other hand, there may be sudden and unexpected breaks in the physical standard that will cause supreme discomforts for a short time. I hope when that time comes that those of my co-workers who are able will do for me what they can and the Cosmic will be merciful and permit me to suffer as little as possible, but I shall not feel that our system has failed or that the least of its principles was erroneous if none of our Brothers or Sisters is able to forestall the eventual transition.



Natural Healers



I WOULD like to say in answer to questions which have been asked about healing work, that a great many persons are born who may be called natural healers. In the first place, they are born with a sympathetic nature so they are in sympathy or have a sympathetic emotion toward all who suffer or who are ill. You know that there are some persons who cannot be healers, those who are ill, and who inwardly are annoyed and disturbed by anyone who complains of aching, or feeling ill. Such persons cannot be good physicians, healers, or nurses. On the other hand, those who have a sympathetic feeling toward those who suffer, are also born with a peculiar emotional radiation of that sympathy, and their very presence in the room with anyone who is ill is soothing and helpful to them. It is not strange then that these persons would also have a radiating magnetism flowing from their hands, as well as from their minds, and that when they touch or sit near a person and concentrate on him to send him good thoughts or healing vibrations they immediately arouse a reaction that is very helpful. Such healing may not always be in the nature of a cure that is permanent, but it does give relief from pain and does establish a hopeful attitude in the patient's mind. Now such natural healers who take up a definite system of healing so that they can help with their sympathetic and soothing nature and really do something constructive in restoring a sick body to normal condition will become eminently successful as physicians, regardless of whether they are medical physicians or metaphysicians. This is undoubtedly the reason why some medical men are far more successful than others, and why some osteopaths, chiropractors, or physicians are more successful than others in their same line.

The Rosicrucian system of healing is one that is so easily applied by a person of a sympathetic nature that such a healer is able to accomplish a great deal more than many others, and that is why the Rosicrucian work has often been misunderstood as a healing organization whereas healing is only one part of the great work that we are trying to accomplish.

The Cause of Disease



ALL DISEASES, all physical troubles, have their origin in the psychic part of the body and not in the physical. While it is true that the psychic body is divine in its essence and is created perfect and really should never have any illness of any kind and cannot become ill itself, on the other hand, if the psychic part of ourselves becomes upset in its harmonious relationship with the physical body or with the vibrations around us or we, through our actions, take the psychic body out of its harmonious relationship with the Cosmic, the psychic body begins to suffer and gets out of tune and out of tone with the Cosmic.

This condition does not make the psychic body ill but it does set up a reaction in the form of illness or suffering in the physical body, and the first manifestation of this illness is in the physical body.

Now Nature's constant tendency is to re-establish the harmonious relationship between the psychic body and the Cosmic, and if we discontinue doing the things that have interfered with that psychic attunement Nature will re-establish that attunement as quickly as possible and the result will be a reaction on the physical body, removing the illness and bringing back health.

When Nature is thus working to restore health, the result is that the psychic body is restored to normality, so far as its relationship with the Cosmic is concerned, long before the physical body is restored to normality.

In other words, for several days the psychic body may be out of harmony with the Cosmic. The result of this will be to start some disorder or some physical condition in the physical body that is called illness. Gradually the natural laws will work to harmonize the psychic body with the Cosmic again and in a few days this Cosmic harmony will be established and the psychic body will be in proper attunement again but still the physical body may have some of the illness remaining in it, for there is a tendency on the part of the physical body to want to continue its chemical actions and reactions over a given course or period of time or over a certain cycle of development. This is what is called the period of a disease or the course of an illness. Now every fever and definite disease has a definite course of time which it takes to manifest and reach its crisis and then subside. The physical body seeks to carry out this cycle or period whenever it has the opportunity to do so, and

if nothing is done to overcome that tendency the disease will continue a certain, definite length of time. In the meantime, the psychic body is re-establishing its harmonious relationship with the Cosmic and is clearing itself of the original cause of the trouble.

Now if, during the time that the psychic body is out of harmony with the Cosmic, some of our treatments as given in the Sixth and higher degrees are administered to the patient, or some of the treatments given in the lower degrees are given to the patient, the patient will feel the effects of them because the treatments are dealing directly with the psychic body and bringing it back to proper Cosmic attunement. The more this psychic body is brought back to Cosmic attunement, however, the less will the patient feel the result of the treatment. As soon as the psychic body is fully toned and tuned again with the Cosmic it will no longer feel any of the negative or positive vibrations of a treatment. In the meantime, however, the physical body may still have some of the psychic disease in it and these vibrations will begin to affect the physical body and the disease but the patient will not feel the vibrations under such circumstances because the effect is not the same as when the vibrations are working upon the psychic body. It is these treatments affecting the physical body that help to stop the disease from running the full, natural course of time in the physical body. If the disease happens to be one of those which generally takes ten days to reach a crisis and then ten days to subside, the whole thing can be shortened to two or three days by the use of our treatments because, in the first place, the treatment will check the development of the disease so that it does not reach a crisis and will cause it to subside very quickly and without leaving all of the unpleasant effects that generally occur.

I think that if these comments are carefully analyzed by those who are specializing in treatment work, or those members who are occasionally called upon to use our healing methods, they will soon discover how the law is working and have a better conception of the nature and cause of disease.

Keep in mind that the medical systems of curing disease do not deal with the psychic part of the body but with the physical body alone. It is purely a matter of chemical action and reaction and this action can only be on the physical plane. That is why the disease so often takes its full, natural course of development and reaches a crisis slowly and subsides slowly.

Removing the Cause



SOME TIME ago we received a telegram from Los Angeles which was signed by Frater J. M. It read as follows:

“NEED YOUR HELP FOR J L WHO IS VERY ILL HAD THREE OPERATIONS FOR TUMOR BUT NONE FOUND PATIENT LABORS UNDER THE ILLUSION OF TUMOR I GAVE ONE TREATMENT WHICH HELPED PATIENT AND HE WAS WELL FOR THREE WEEKS THEN BECAME VIOLENTLY ILL AGAIN PLEASE ADVISE WHAT TO DO”

Now you will note that many of our letters and telegrams come from physicians of various schools and quite often from those medical physicians who are members of our organization and who are applying our principles as well as their own in the treatment of patients. The patient referred to in this telegram is not a member, but one who has called upon one of our members to give him treatments in the regular course of things. The frater who had been giving the treatments was puzzled and, fortunately, his telegram contains the very important knowledge that we should have in order to advise him properly.

Now let us look at this case from two different angles. Here we have a man who is violently ill at the present time and who has been ill for a very long time, and has had three operations for tumor, and each operation has shown that he has no tumor. The physicians are puzzled; the man is suffering, and, very naturally, those who are trying to help him want some advice or some suggestion not to be found in the medical practice. So much for the physician's viewpoint of the case.

Now let us look at it from the patient's point of view. The patient believes that he has tumors and that he is suffering from these tumors and has willingly submitted to three operations for the removal of these tumors, and each time the operation is over, the physicians tell him that they found no tumor, and yet he continues to suffer and believes that the physicians either do not know their profession or else they are willfully hiding something from him. He is not only ill but thoroughly discouraged. He wants the cause of his illness removed and he believes the cause to be tumors.

Now we must believe that there are no tumors in this man's body, for certainly, physicians or surgeons would not operate three times and fail

to find them if he did have them. There would be no advantage to the surgical art or to the physician's personal interests in declaring that the patient had no tumors, after operating on him three times, if he really had them. What are we to say then of the patient's condition? Shall we say to this patient: "You have no tumors; you only think you have and your imagination has led you astray, and there is some other cause for your illness, and this cause must be found."? Not at all! For my part, I am ready to go on record as saying that this man has tumors and, what is more, he is suffering from these tumors, and, furthermore, he will not be well until these tumors are removed. But the tumors are not physical tumors in his physical body but mental tumors in his mind. Here is an excellent opportunity for each one of you to have brought close to your understanding the great difference between actuality and reality as taught in some of our early lectures. It is pointed out in those lectures that it is not the actuality of things that affects us, but the reality of things, or, in other words, our realization of things. This man has tumors in his mind. He has a realization of tumors and he is suffering from the realization. The actuality of those tumors has no bearing upon the case one way or the other. If they were actual and could be found in his physical body, they could not cause him any more suffering or any more illness than what his realization of them is causing. The great difference is this, that since they were not actualities, the physicians have not been able to see them and, therefore, could not cut them out and remove them in actuality. Being realizations of his mind, the surgeons could not see them, do not believe that they exist and, therefore, cannot help him, and he continues to suffer.

In treating this case, two important considerations must be given to the entire matter. First of all, the confidence of the patient must be won. By telling the patient that he has no actual tumor, you can cause him to doubt your proficiency, your understanding of the case, and your truthfulness, and he, therefore, has no further trust in you as a physician or a metaphysician, or a healer. He at once assumes that in addition to your inability to discover the tumor, you are probably deceiving him for some other reason and that his case may be worse than he thinks it is and, therefore, he is more sick than he probably realizes. With such belief on the part of the patient, certainly no physician could help him.

Secondly, in stating that he has no tumor you are not stating the truth, inasmuch as a mental tumor or a realization of a tumor is just as much a fact in his consciousness and in his health and suffering as any physical

tumor could be, and if you proceed on the basis that he has no tumor at all and, therefore, no tumor to be removed, you are failing to do your duty and failing to help him.

Therefore, my advice to the one who telegraphed us was the same as I will give you now. In all such cases where there is a conviction, a belief, a realization of some physical condition, the patient's interpretation and understanding is to be treated and considered as though it were an actual physical condition. If I were personally handling this case, as I have many similar ones in the past in cooperation with physicians of various schools, I would say to this patient after having made some examination of his body, and of his pulse, and of the histology of the case, for the sake of putting his mind at rest, that he really has a tumor and that this is the cause of his illness, and that the only way he can be made well is to remove the tumor, and that, instead of cutting it out, we will proceed to dissolve it. Now you will notice that I am choosing my words carefully, and all that I say to him has one meaning to him, while it has a metaphysical meaning to us. If he is convinced he has a tumor and he has a realization of a tumor, then he has a tumor and there is no argument about it. This tumor of his realization can be dissolved, whereas it cannot be cut out in a physical sense, for you can dissolve a thought or realization, and that is what must be done. Now you cannot dissolve such a tumor by arguing with the patient and telling him that it is a figment of his mind that is imaginary, or just a belief, for any person who will hold such a thought and have it so firmly rooted in his consciousness that he will permit three operations upon his body for the removal of it and still hold fast to his belief is not going to be swayed by any arguments. I have found this true with persons who thought they were suffering from heart disease or heart trouble, or tuberculosis, or with cancer, and other growths or conditions in the body. When it has become a fixed idea, a fixed realization, you cannot remove it by scoffing at it or trying to persuade them that they are the ones who are mistaken, for they will invariably believe that you are mistaken and, therefore, have no confidence in anything that you say. But once you tell such a patient that you disagree with the findings of the surgeons and physicians and that you have found that his belief is correct and that he has a tumor, you will win his confidence and have him give you the utmost cooperation in the removal of the tumor. He will say to himself: "Here is the first sensible, honest, reliable, dependable physician or healer that I have come in contact with, and I am sure he will help me." He will say this mentally if he does not say it orally, and as soon as you are

dealing with truth and error and speaking the truth to him when you agree that he has a tumor, but that it can be dissolved and removed, never to affect him again, you will be having the cooperation of all of the natural principles and Cosmic principles.

I will pass over the psychological and metaphysical principles involved in cases where people have such obsessional beliefs. In over seventy-five per cent of the cases we are called on to treat, the real cause of the disease, even when it is actual and not only a realization, is to be found in the thinking and mental attitude of the patient, and this mental or psychic part of the patient must be treated first before you can accomplish anything in the physical body. Therefore, with this patient, after having won his confidence and made him understand that you understood his case, the thing to do is to assign a period for giving him such metaphysical treatments in person or absently, if you can establish his confidence in such absent treatments, and explain that these treatments you are going to give him will gradually dissolve the tumor and that the poison from it and the unnatural condition of it will pass from his body without an operation. After the first treatment of whatever nature it may be, especially if positive vibrations are given to help his blood, the patient is sure to feel some relief from pain and suffering, and sure to feel that some effect has been produced upon his tumor. After three or four treatments, the easing of the pain will give him certification of the truthfulness of your system, and will establish further confidence in your ability. This then gives you the cooperation on his part, for, once he begins to believe that the tumor is dissolved or being affected in any way, his realization will begin to dissolve and the tumor will begin to disappear. Each thought on his part regarding the tumor becoming smaller or less active will be a partial reduction of the tumor, and will be part of the dissolving process. Seven or eight treatments, one each day for a week or more, will bring about a new realization in the patient's mind to the effect that the tumor is becoming smaller and less painful, and finally you can say to the patient, after some sort of diagnosis and examination of his general condition, that you find that the tumor is becoming smaller and gradually disappearing. Surely, after the tenth treatment, the patient will be so convinced of the dissolution of the tumor as to give you whole-hearted cooperation in the form of constantly thinking that his tumor is disappearing. This new realization in his mind, supplanting the old one, will be the beginning of the complete destruction of the original thought that caused all the trouble. By telling the patient to keep his bowels acting freely to carry off any poison from

the system, you will be conforming to natural principles, for a destructive, evil conception, like that of a tumor, does produce poison in the system which must be carried off. In this way the patient will gradually recover a normal state of health and the tumor will disappear forever. The tumor is a realization, not an actuality, but, nevertheless, is something that is causing the illness and must be removed.



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